

The South African Outlook

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The South African Outlook

The sign of our faith is an empty Cross, an empty Tomb.

Westcott.

The Price of Maize.

One of the really decisive moments of the year for the greater part of the population of South Africa is the one when the price of mealies is fixed for the new season's crop. It is hardly an exaggeration to say that the whole of our economy centres on it. It is vital to consumers and producers alike. Prior to it the latter assail us with loud and repeated lamentations about how they are being ruined by the prices hitherto prevailing, and this year they have added some sinister talk about going on strike and turning to other crops. They disagree with the estimate of the cost of production arrived at by the Mealie Control Board, asserting that they can prove that it is little more than half the actual figure. The Maize Producers Union asked for 35/- a bag and their chairman has stated that the price now fixed (26/6) is 3/9½ less than the real cost of production. The Mealie Board actually recommended a figure of 28/7½ to the Government, basing it on an average production cost of 16/8½ a bag, but the Government was not prepared to sanction an increase of more than 2/6 on last year's figure. To the poultry farmers, pig producers, dairy farmers and thousands of other farmers this increase has been a severe blow. Industry and the mines will feel it no less than the innumerable homes in which anxiety reigns over the already seemingly impossible task of making both ends meet. African homes will, obviously, feel it most of all.

Yet in Rhodesia the producers are getting 8/6 and in America 25/- more than the new South African price.

Is there not here a very strong case for a subsidy by the Government? There will be a surplus of mealies this year and the Government will be able to export a few million bags at the world price of 50/-. This should lessen the net cost of giving the producer an allowance sufficient to make it really worth his while to continue and increase his growing of mealies. By means of such a subsidy the further repercussions of a high mealie price in raising the cost of such foods as milk, butter, eggs and bacon would be avoided. If, say, a third of the crop could be sold outside the country, an allowance of more than five shillings a bag could be paid.

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Native Education.

The commission entrusted with the task of making recommendations in regard to Native Education has signed its report, but the document is not likely to be available until after the close of the parliamentary session. The main recommendations, according to the Minister, of the majority of the Commission, with one member dissenting on some of them, are as follows :—

Education must be regarded as one of a number of factors which served to build up a community.

The present arrangements for Native education are such that education can not develop into a service for the community because on the one hand the broader control is entrusted to the provincial authorities which have no control over the other aspects of the communal life, and on the other, local control is entrusted to a variety of missionary societies which, with praiseworthy exceptions, have not trained the Bantu communities to take an effective part in the control of and responsibility for the education of their children.

Present education has, from the nature of things, also fallen short in this respect, insofar as it does not form part of a co-ordinated development plan for Native education.

The education commission are of the opinion that it is possible to convert Native education into an efficient instrument to lift the Native population as a whole to a higher standard of living, and to the fulfilment of an economically more productive role in the country's domestic affairs if these anomalies are eliminated.

The commission therefore recommends a fourfold educational system:—

- (1) A four-year elementary school course which in due course would become compulsory for everybody;
- (2) A four-year secondary school course;
- (3) A higher or technical school course;
- (4) University education.

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Report on School Feeding.

The findings of the commission appointed in January of last year to investigate and make recommendations on the subject of school feeding have been drawn up and will be available when they have been translated and printed. The Minister of Education made a brief preliminary statement about them in the House the other day. The main recommendation is that school feeding schemes for all races should be continued, the Commission having found that all the available evidence showed a degree of under-nourishment among all races such as to demand that every effort should be made to raise the nutritional level of all. A nation which wished to attain the highest physical and spiritual welfare must take care that its children are fed properly. Expenditure which assures improved care, feeding and education for children is not an ordinary outlay, but an investment for the future. That parents should make some contribution towards the cost of the feeding is also recommended, together with the placing of the responsibility for the feeding of Native children on the department responsible for Native education.

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Dr. Verwoerd in Umtata.

It was an excellent thing for the Minister of Native Affairs to go in person to the opening of the Transkeian Bunga, and it is to be hoped that before long he will make time to pay a real visit to the whole territory. The members of the Bunga appreciated his coming and were most attentive to what he had to say to them, though in voicing their thanks two of the leading African councillors made it very clear that they had their reservations about some of his ideas. The main theme of his address was the eventual assumption of complete local control of the affairs of the Transkei by its African inhabitants, and what that would demand of them. It was pretty much what had been expected and contained no special surprises, but at least it had the great and novel virtue of being positive. It promised the Native councillors an immediate step forward towards the process of self-government. This will be made in four districts in which the magistrates will be replaced by Native councillors, though continuing to exercise general supervision and audit control over Council activities, and helping in an advisory capacity. Gradually this process is to be extended until all twenty-six magistrates have been superseded. Obviously the rate of

transfer of authority must depend upon the success attained under the new régime. Many will feel that this development might well have started years ago.

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A new Liquor Bill.

It seems to us as monstrous as it is incredible that in the draft of a proposed new Consolidating Liquor Bill, which has been produced for general consideration, the door should be opened for extending to the Transvaal and Natal the practice of giving wine to Non-European farm labourers. Presumably it is regarded as a good recruiting card, but South Africa knows that the record of the degradation caused by the tot system in the Western Province of the Cape is a long and terrible one. Commissions have been as one in condemning it; Coloured leaders have pleaded for its abolition; every serious student of Coloured social and economic life has deplored the way in which it has rotted the moral fibre of a section of the community. And yet, when the practice is being seen more clearly than ever for the affront that it is to the conscience of the nation, there is this 'try on,' maybe as a sort of last effort to extend the market for immature wine otherwise unsaleable. Or is it to keep the labour docile and unlikely either to assert itself or to go away, since it is securely held in the meshes of a slavery of the worst kind, the slavery of a degrading appetite? Not all these farmers want the system extended or even maintained, of course. Some have broken with it, to their profit both in peace of conscience and purse. Others are at heart ashamed of it, but fear to lose their labourers. However, the supporters of it are, apparently, still strong enough to get the hoary old discredited proposal revived. Strange and unbelievable things are happening in our world today, it is true, but even so we find it hard to think that this impertinent attempt will meet with any more success than it has on its frequent appearances in the past.

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The Evolution of the Native Affairs Commission.

Something akin to the British system of parliamentary under-secretaries is to be introduced into the Department of Native Affairs. The members of the Native Affairs Commission are to serve as whole-time assistants to the Minister, each of them with his own defined sphere of responsibility. Mr. de Wet Nel, who is chairman of the Commission, is to deal with the affairs of the Native reserves and Mr. J. J. Serfontein with those of urban Natives. Mr. P. J. Olivier, the member for Kuruman, is to join the Commission and have special responsibility for farm Natives, while Mr. A. T. Spies will have a variety of duties. On general grounds the new system is well worth trying. In a department as varied and heavy as Native Affairs it should be good for the Minister to have a sort of general staff, though time will show whether it is the best

thing that they should all be members of parliament of the same political colour, thus making Native affairs more a party matter than ever. Its weakness is likely to be a lack of breadth of outlook, for it will no longer be a group of experts who represent a valuable measure of variety in their views, as the Commission was originally intended to be. Instead it looks like being a team confined to the execution of a rigidly fixed party policy and eschewing all contrary ideas. (Perhaps they might be termed procrustians). Very much will depend upon how real their knowledge of Native affairs is and what they think with—assuming, that is, that they will be allowed to think and are not expected to be of the heroic “ theirs not to reason why ” variety.

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Non-European Library Services on the Rand.

The annual report of the Johannesburg Public Library is always an interesting document reflecting the enterprise and enthusiasm of the City Librarian and his team of eighteen trained men and women. That for 1950 is no exception and is particularly illuminating on the subject of the services for Non-Europeans first started eleven years ago. Progress has necessarily been rather slow, in view of the lack of a sufficient number of suitable books in African languages and also of books in English or Afrikaans in which adult subject matter is presented in simple enough language. The literary background of most of the possible Native readers is very small as yet.

In these circumstances the most important tasks of the library are to help those who are following courses of study and to provide for the school children. One result of this has been that the standard of reading has always been relatively high, for the older ones at any rate read more for self-improvement than for recreation and much of the children's reading is guided by their teachers. The total Non European circulation for last year was 114,091 books, a very considerable increase over the 1949 figure of 6,611. This was mainly due to the opening during the year of the excellent new library at Orlando. It is a handsome, well-designed building which was erected by natives trained at the Orlando Vocational School and contains both a really good children's section and a splendid room for students.

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The Rev. F. Suter.

The home-call has come for another of the veterans whose long and fruitful service has meant so much for the furtherance of the Gospel among the Zulu people. Fred Suter came to South Africa nearly sixty-four years ago, as soon as he had completed his training at Cliff College in Derbyshire and at Harley House under Dr. Grattan Guinness. With typical Yorkshire determination and

independence he did not wait to be accepted by any society but got employment in his former trade as a draper and settled down to master the Zulu tongue in his spare time. So strong was his purpose that within two years he was preaching with ease in the language. Then he felt ready to give himself entirely to his calling as a missionary and did so under the banner of the Cape General Mission (later the South Africa General Mission) until his retirement at the age of seventy-eight. As a linguist he was quite outstanding; indeed many regarded him as the foremost authority on Zulu and thought his grammar of the language the best yet produced. Throughout the long years of his service his work lay mostly in the training of evangelists, first at Dumisa and in later years at the Union Bible Institute at Sweetwaters. *Inyoni yothi*, (the man who stands staunchly by his principles), has gone, but throughout Natal and Zululand the good news is being told and lived by those who sat at his feet and found him both in word and life an interpreter of God to them. He was a man greatly and deservedly beloved, wise, patient and warm of heart.

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The Man of the Compounds Mission.

There is a great opportunity awaiting the right man, to write the life-story of Albert Weir Baker, who died recently at the age of ninety-four. It is a good many years since he was able to engage in active public work and be the vigorous, stimulating figure that he always was at missionary conferences; but thirty years and more ago he was all that and more. Engaged in legal practice on the Rand, he was fired with a conviction as to the immense significance of the mine compounds as seed-beds for the evangelisation of Africa, so he formed the South African Compounds Mission. It was difficult work with many complications, but God honoured it notably and the Word of Life was carried far into the darkest parts of Africa by the returning mine-boys who had been brought to Christ through its influence and won their spurs by witnessing in the compounds. The theory that the compounds were a very strategic point in the evangelisation of Africa really worked, and the various churches followed his lead and sent more and more men to that field. No missionary magazine was more alive and stimulating to faith than *African Golden Harvests*, which told of the work of the Compounds Mission. Vital, enthusiastic, on fire, Mr. Baker was an effective speaker at conferences of the S.C.A. and other bodies; one of those royal souls who in addition to the burden of a profession, carry with the gay and enterprising faith of a crusader, the exacting cares of a mission with no recognised church behind it. But God was there.

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Graduation Address at Fort Hare

"GOODWILL IN ACTION"

By Prof. D. D. T. Jabavu

ALTHOUGH the Book of Ecclesiastes (1: 9) says, "there is no new thing under the sun," nevertheless today's graduation ceremony is a new thing to those capped here today. To those of us who prepared and presented the first two men for degrees about thirty years ago, the present event seems fairly similar to the occasions that have annually passed before us in their colourful variety, except for the bigger numbers now the rule. But for me, individually, there is something unique in this ceremony, namely, that for the first time in this series, the privilege of delivering the annual exhortation to the outgoing graduates has been entrusted to an African. This is an honour highly appreciated by one deputed to discharge a function that normally falls to the Vice-Chancellor of the University of South Africa.

The title of my address "Goodwill in Action," is a phrase picked out from one of my talks last year to the Fort Hare student body. It was suggested by the Principal as an epitome of my pilgrimage to India.

Having spent thirty years of my working life in this centre, I frequently compare what I see in the wide world with what I experienced here. Fort Hare is in many ways a microcosmic cross-section of educational South Africa, and also of the great wide world of modern Civilisation. Here we have something approaching a practical solution of the problems of race-relationship; because this is a centre around which all the colour groups of the South African population meet at a high level of education, and might be expected to discover a way of living together on terms of mutual respect. I designedly limit myself to the tentative expression "might be expected," for it is not easy to reach the ideal even in favourable surroundings. Here adherents of the major world-religions meet and are placed in a position to develop mutual toleration. In fact this institution affords a vantage point for a sound understanding of the essentials of leadership in a multi-racial society. Seekers after knowledge coming from a background of good homes can, in this place, influence the community for good and can appreciably raise the level of culture.

Fort Hare opened thirty-five years ago with students at the Secondary School stage, with the aim of becoming one of the constituent colleges in the University of South Africa. This status has been virtually achieved in that it has reached a stage of collaboration with the new University of Rhodes; and its objective is to become in turn a full-fledged University in its own right. That stage will probably be reached one day, when some of the larger

problems of University policy involving research and original discoveries will thereafter be encountered. Elsewhere in the University world it has become lately noticeable that, while the diverse branches of the faculty of Arts have maintained normal progress, the achievement of Science is spectacular. To illustrate this point I may mention that last year on New Year's Day I attended, by invitation, the Degree Convocation of the Nagpur University, India, a University with an enrolment of 5,734 students. There, no less than 1,300 degrees and diplomas were conferred in a single morning. Of these the biggest group, of about 500, was that of the Bachelor of Science. Incidentally the Prime Minister of India, Pandit Jawaharlal Nehru was given an honorary doctor's degree and he delivered a stirring *ex tempore* Convocation address.

As every organised assembly of human beings in India readily runs into almost astronomical figures, it will interest you to know that the University here referred to is one out of a total of twenty-five Universities, the enrolments of which range between 1,828 in Saugor to 15,471 in Patna, 28,887 in Madras; 43,090 in Bombay and 45,008 in Calcutta. As for the Matriculation Certificate Bombay alone turns out the magniloquent figure of 62,000 passes in a single year; and there are more in Calcutta which is the second biggest city, next to London, in the British Commonwealth. A week or two earlier Lucknow University (enrolment 3,893) bestowed 2,000 degrees and diplomas upon successful candidates. At Nagpur I saw 1,300 men and women receive their degrees and diplomas to the accompaniment of tumultuous applause by a congregation of 12,000 interested people seated under a colossal marquee. Here one might parenthetically contrast today's Fort Hare figures of 118 graduates and this congregation of nine hundred persons.

Most of the students in India are registered in the Science classes. What obtains in the Universities of Europe in this respect is unknown to me; but the main fact obvious to us from a great distance is that the study of Science is attracting more and more devotees than ever, and that many of the top rank scientists appear to have concentrated their attention on a quest for mass-killing weapons of warfare that are proving the despair of peace-loving humanity.

An intriguing question in this connection is this: "What will be, or should be, the contribution of Fort Hare and all other world Higher Education communities generally, to the consummation of friendly relations and peace among humans?" This question is being asked by the

intelligent thinker who notes that specialists somehow manage to organise industries and international money-exchange with ready efficiency, but fail to establish a peaceful modern world. Is there no way for rational people in the world to combine and prevent the destruction of human lives on a mass scale, in the settlement of state or localised racial differences?

The hope and prayer of those who educate the young is that the enlightenment gotten from Higher Education will promote goodness in the community; because Higher Education was early associated with religious auspices that cultivated learning for its own sake and for the good of the community. To quote from the inaugural address of Principal Alexander Kerr when he launched this College in 1916, "a college or a university was an association of teachers and students engaged in the pursuit of learning with practical aims . . . it provided the environment for the prosecution of learning for its own sake, it has aimed to produce men and women of culture, right-minded towards God and their fellows, and sane intelligent members of the commonwealth."

Yes, we are in part engaged in the pursuit of learning for its own sake, but the ultimate issue will be that of either good or evil for the community around us and further afield. Again the query emerges, What are we doing to bring about good and peace, we who are interested in Higher Education? Have we any such aim at all?

In one part of the world, to wit India, a large section of the University community has resolved to work and do something original about the attainment of the future kingdom of peace when "nations shall beat their swords into ploughshares, and their spears into pruning hooks; when nation shall not lift up sword against nation, neither shall they learn war any more" (Micah 4: 3).

The President of the new Republic of India, (a republic of 330 million people), a man belonging to a non-Christian tradition, has recommended to his country and to the world in general, a policy enshrined in the Christian scriptures (Luke 2: 14), "Glory to God in the highest, and on earth peace, goodwill toward men." Dr. Rajendra Prasad, translates this into "Goodwill in Action," action in scientific lines as laid down by Mahatma Gandhi. This is admittedly a long term policy but it constitutes an original lead to the world of Science and the Humanities, indeed to all Universities everywhere. It awaits clarification and practical application. It is a challenge to the world and to Fort Hare. The challenge may be directed in spotlight fashion to you graduates, in the question: What do you intend doing with your education? Is your education aimed at leaving a record of good in the world you are about to enter?

Let me point out that as you leave behind the friendly environment of your *alma mater* you are straightway

ushered into an inhospitable world that for a great part opposes all that Fort Hare stands for, a world with an amazing tendency for misrepresenting people, a world neither idealist nor realist, a world often wrong or hesitant in doing the sensible thing in politics, religion and economic life, a world particularly hostile to what it calls "the Fort Hare product." Your big foe on the one hand is the half-educated African bent on finding fault with you, the African cypher that has no hope of being a digit. On the other hand your foe is the half-baked European with exaggerated notions of superiority over you, and yet afraid of your potentiality. But a bigger enemy still is yourself if you start your career weak in morals and with loose ideas concerning sobriety. No amount of erudition will make up for lack of good character; because education is like a knife-sharpener. The sharpener does not create the knife but sharpens one. If you start your career with concealed moral evil, then education may merely harden you into a debauchee; on the other hand, if you start as an agent for clean living, then education will reflect the good training of your parents and lead you towards perfection, for "the path of the just is as the shining light that leadeth more and more unto the perfect day." (Prov. 4: 18).

The world is full of questions for you to answer. Indeed the shape of the continent of Africa, as Dr. Aggrey said here in 1921, is one huge interrogation. Maybe it asks you, Whither is this Higher Education bound? Where does it come from? How does its origin interest us?

Cultural education began 6,000 years ago in the East: in China, India and Egypt. Later it reached Greece, then Rome, and Caesar transmitted it to the Germans, French, Dutch and Britons whom he found in the primitive stage. The latter in due course brought it to primitive South Africa and carried it back to India and the rest of the East, which had in the meantime somehow relapsed into darkness, while Europe had taken prodigious scientific strides and reached the Atomic bomb stage. Europeans in South Africa claim that they are the authors and guardians of a Western civilisation 2,000 years ahead of us but Eastern civilisation (from which is derived the Western) is 4,000 years older. It underwent relapse and disintegration and is only being reclaimed today.

Is it not probable that, by the law of averages, Western civilisation is about to collapse, undermined by the hydrogen bomb? According to Dr. Aggrey the three-foot long baby python pet grew to twenty feet and constricted its circus showman to death. Is it not likely that the baby python of militarism grown from the days of Alexander the Great, Mithridates, Hannibal, Caesar, Attila, the romantic knights-errant and the national armies of today will strangle civilisation? Is there nobody to check it? What does University education propose to do about this?

What can your University education contribute as a solution to this enigma when we remember that Fort Hare is symbolic of the majority of the world population of educated people? And that this population is non-White? And that the majority of states in the United Nations Organisation is non-White, non-Western? The University world must provide an answer. One answer has been given by a former Fort Hare student, Dr. Somarasundrum Cooppan, D.Litt., in an address to the Social Studies Group of the non-European section of the University of Natal. I read it in the Indian Journal called *The Leader* (25/2/50) published in Maritzburg; and as it is too long to quote I wish to refer you to that paper, but here are two or three telling sentences:

"The primary issue with which the world is faced today is that of co-existence or co-destruction. There can be no living at all for any one of us, unless we learn to live together . . . Racial discrimination or any form of discrimination, is a social device which some groups employ to safeguard or protect their own particular interests. I look upon the continued existence and dependence upon such a device as the failure of the human genius to find more positive and productive ways of living. . . Serving one's own particular race, religion or nation is narrow and still displays an egocentric attitude. True respect for humanity must override these barriers between man and man. . . The task of promoting better human relations in South Africa is part of a world task. Our own efforts . . must be viewed against this world background. . . The new order cannot be brought into existence unless we can carry enough people with us ready to sacrifice all for what they believe to be the highest goal."

As you go out into the world with the name of Fort Hare and its tradition in your keeping, you will note my fatherly counsel: cultivate a dignity consistent with the mental grade of culture that you have reached. Beware of new-fangled lines of degrading behaviour such as buffoonery and hooliganism at public meetings, raucous and obstreperous styles of platform declamation or heckling. Keep clear of the white man's alcohol in your private life as well as public drunken ruffianism in bioscope and dancing functions; in your expression and deportment be dignified.

On the matter of national leadership, notwithstanding what is often uttered in this College to the effect that you are all going to be leaders of your people, experience teaches that few of you will be leaders. Leadership is an elusive myth. According to the law of averages only one in a hundred will emerge as an effective leader. You need not be disheartened over that, for you will all be able to contribute a great deal in constructive social service, as

distinguished from pompous tirades uttered from cheap platforms or expressed in verbose press effusions.

Study the life of Mahatma Gandhi, the greatest non-White leader thrown up by the last 100 years. He is great from four points of view (i) the economic uplift of the greatest number of people; (ii) his influence on moral character; (iii) his success in impressing the essentials of true Christianity, even though he was not officially a Christian; and (iv) his political achievement. Briefly, he realised that culture is a meaningless term to an economically depressed peasantry. He therefore adopted the message of Christ (Matt. 14: 16) "Give ye them to eat," supplying a scientific interpretation of this text when he laid down the principles of his "basic education," namely, that all education must be the handmaid of economic betterment for the masses, because the only poem understood by the mind of the hungry kishan (rural dweller) is the poem of food!

During the last twenty years whenever Gandhiji moved in the rural districts, the peasants flocked around him literally in hundreds, overwhelming any train he was in. It was his social service that rendered him a "leader." The other three points of his greatness you will find in the story of his life. His was a genuine leadership.

Lastly, I recommend to you regular physical exercise. The object here is to combine sound bodily health with keeping close touch with one's people. Adopt a hobby like gardening or, alternatively, games or physical jerks. In either case the principle is that self-imposed physical exertion makes for sanity in the world of education.

Strive constantly to live in direct touch with your peoples in as many ways as you can devise. Avoid living in an abstract world of your imagination, working out geometrical calculations and ethical possibilities about your people, detached from them. Get among them. Contrive to be genuinely happy as a "good mixer" with the less privileged groups, learning from first hand how to utilise your higher education for their uplift. That is the quintessence of Goodwill in Action, in Gandhian philosophy, and in true Christian faith. You will not find it an easy downhill road. For Jesus Christ this road ended in the crucifixion. For Mahatma Gandhi it provoked assassination. For you and me it will at least be uphill, in the sense expressed by the immortal words of Christina Rossetti:

Does the road wind uphill all the way?

Yes, to the very end.

Will the day's journey take the whole long day?

From morn to night, my friend.

But is there for the night a resting place?

A roof for when the slow, dark hours begin.

May not the darkness hide it from my face?

You cannot miss that inn.

The Charter of Human Rights

AS INTERPRETED BY A COMMISSION OF THE NEDERDUITS HERVORMDE OF
GEREFORMEERDE KERK

This Journal is the last to write disparagingly of the deliberations of any Church Assembly, but if the extracts from the report of a Commission of the Church named above, which appeared in the Johannesburg *Star* of 10th April, represent the considered opinions of the leaders of that Church, we must ask to be excused if we wonder whether we are living in the 20th century or in the times of the Inquisition. From the account given in the newspaper, the only version available to us being in English, an impression of harshness is conveyed which we hope is less prominent in the original: but even so, we fear that there is enough in the extracts to bring disrepute upon the social outlook of organized Christianity. What could be cruder than the following declaration: "Following the theocentric standpoint of our Church, a man gets what he deserves when it is allowed to him by God, and man has no inherent rights, since he receives all his rights and privileges by the grace of God; man's rights and privileges are diverse through God's voluntary disposal of the calling given to everyone: man's rights are dependent on the fulfilment of the obligations which necessarily go hand in hand with every right he has received."

Does anyone in his senses imagine that, *in normal adult circumstances*, the principle enunciated in the last clause of this extract was absent from the minds of the framers of the UNO declaration? But, if one neglects the qualification in italics, is one so certain that it is true? Did Christ not enunciate a right inherent in Childhood when he set a child in the midst of his disciples and fenced it round, without any corresponding obligation on the part of the child? May a right not be described as "inherent" in man if it is one which we cannot imagine God withholding and remaining true to His nature, such as liberty to worship as conscience directs, equality before the law, or the right to free development of personality?

No Christian would deny that "Man's value rests on how far he is obedient to God's decrees and answers to the divine calling for which God created him." It is the inability of any man to determine what is the divine calling for which God has created any other particular human being—Judge not that ye be not judged—that is the cause for "man's inhumanity to man" which the UNO declaration is designed to minimize, and it is the neglect of this recognition that the divine calling may not be what we imagine it ought to be for the other fellow, that makes a collective declaration of human rights necessary.

Then on the subject of "freedom" we are told: "No one may enjoy freedom of speech or freedom of belief,

unless he shows the highest respect and obedience to God's law of truth." Even if we were so foolish as to pretend that any body of men can ever prevent anyone from "enjoying freedom of belief" the trouble about curtailing freedom of speech lies in the fact that not even all Christians are infallibly certain of what God's truth is, as the divisions in the Afrikaans-speaking churches themselves, and in all other churches, testify.

Again, it is objected: "The assertion of equality for all the two thousand million people in the world is fantastic." But is it fantastic to hold that if a human being is brought into the world anywhere, he or she is entitled to an equal share of living space, light, air, nourishment, and nurture, through the years of infancy? If so why is infanticide so condemned by all civilized and most uncivilized peoples? Nor need we be too scrupulous in limiting the connotation of that word "nurture."

Again: "Heresy and untruth may not be spoken freely if the community is not to lapse into spiritual anarchy." The implication here is that suppression of heresy and untruth can be achieved by the restriction of liberty and by punishment, whereas all history reminds us that they can only be countered by right dogma and truth. A closed voluntary corporation like a Church is entitled to excommunicate for what it considers heresy, but a State in which a man is born, and in which he must live if he is to live at all, must tolerate even extreme diversity of opinion if such is not directed to its own subversion.

One fears that an outsider reading those extracts will conclude that the Commission, in its efforts to find scriptural justification for a racial situation in South Africa that is fast becoming an offence to the rest of the world, by concentration on the more archaic doctrines of the Old Testament, has lost sight of the New.

While there is often practical justification on the grounds of age, or immaturity, or ignorance, for legal disqualification of certain individuals or even of whole groups, there are "rights" which cannot be safely impugned at any time, or in the case of any human being, and it is to establish these everywhere and for all time that the UNO Declaration is being ratified.

Lastly the Commission says: "Where the Declaration demands that everyone has the right to take part in the government of the country, it does not take account of the great responsibility of this calling. The citizen who is not fully developed and the mentally backward, who cannot appreciate that responsibility, is not entitled to this privilege." It may be brought to the touchstone by asking:

Are you then in favour of granting the franchise to an educated and developed non-European, and of denying it to an uneducated and backward European?

The answer may be guessed, and the whole argument of this document in criticism of the Uno Declaration may be regarded as a rationalization of current practice.

Helen Keller at Lovedale

A PERSONAL IMPRESSION

SINCE the visit of the Royal Family to Lovedale in 1947, no party of visitors has been more eagerly awaited than was Helen Keller (she prefers no prefix), Miss Polly Thomson, (her companion and interpreter) Mr. Alfred Allen (Assistant Director of the American Foundation for the Blind), and Rev. A. W. Blaxall (Chairman of the South African National Council for the Blind and also Chairman of the South African National Council for the Deaf).

Helen Keller will be seventy-one years of age in June, and it has been part of the plan of those responsible for her South African tour that she should have short rest periods. Lovedale and the occupants were honoured in having the home of Dr. and Mrs. Shepherd selected for one of the brief periods of rest.

On the car journey from Port Elizabeth to Lovedale via Grahamstown Helen Keller revealed afresh the sensitiveness of her spirit by remarking to her companions, "I sense the vastness of Africa and the loneliness of some of its parts." Many of those who have made that journey inland with seeing eyes have been spellbound by its stretching vistas of mountain and valley and by the isolation of some of its places. One of the spots Helen Keller passed through was Fort Brown. When Anthony Trollope came the same way about seventy-five years ago, a policeman's wife at Fort Brown said to him that if she was not taken away from the loneliness of it she would go mad.

It was a tired and weary party that arrived at Lovedale, and so it was about eighteen hours later till Helen Keller emerged from her room. Among my books is one, *The Miracle of a Life*, given to me by a minister in Edinburgh thirty-six years ago. The volume is a biography of Helen Keller's first thirty years or so of life. To meet her now in person, with the enrichment that the latter half of her life has brought her, was to find oneself on the threshold of a memorable experience.

One's first impressions are definite. Here is a woman who does not look her seventy years, a woman of the utmost placidity of spirit, who seems to live in another world and yet who soon startles one by her knowledge of and insight into the trends of life in 1951; a woman of playfulness and humour, and yet giving up her days to the earnest and self-denying work of seeing that the handicapped may be treated as normal people. One soon discovers her love of nature: her interest in the dog that would lie at her feet

or in the cat that seemed too fat and self-satisfied to move; her delight in touching the branches and leaves of trees within her reach; her ecstatic feeding of the birds with crumbs. Over and over one sensed a childlikeness of spirit that made one understand anew why the Master said that of such is the Kingdom of Heaven.

Helen Keller is not an ordinary woman who in early childhood had been plunged into a world of silence and darkness. In her is obviously ability amounting to genius. But she is the first to acknowledge her debt to Miss Sullivan, her teacher, who passed away some fifteen years ago, and to Miss Thomson, who was with her for years before Miss Sullivan died and is now her constant companion, friend and interpreter. It has been good to find so many give expression to their admiration for Miss Thomson as a wonderful woman too. By manual signs made by Miss Thomson on Helen Keller's hand or by having this hand placed on Miss Thomson's face, Helen Keller is kept in constant touch with her surroundings and with what is being said in private conversation or public address. It was noteworthy how everything of interest that was said at table or elsewhere, Miss Thomson untiringly made known to her companion. If it contained anything of humour, Helen Keller grasped this—often before the sentence was finished—and by chuckle or playful push of her companion made her enjoyment known. One was not surprised to hear that when children at a Port Elizabeth gathering were invited to ask questions, a child enquired, "Does Miss Keller know colours as other people know them?" But the answer was not expected, "I do not know colours as other people know them, but sometimes I 'see red.'" On another occasion she confessed that she sometimes "felt blue!"

Helen Keller was anxious to get into close touch with primitive African life, so part of a Saturday afternoon was spent at a village some miles from Lovedale. There, through the good offices of a neighbouring European farmer, two groups had been gathered. One consisted of women in primitive dress. Miss Keller passed her fingers over their headdress, their neck ornaments, their shoulders and so on, while Miss Thomson explained the various features. The heads of African children, one or two in a state of nature, were similarly "seen." Then the party entered a hut after "viewing" the outside wall; sensitive fingers passed over much of the inside wall, and,

with the aid of a stool, the thatch of the roof was examined. Lastly some *abakweta* initiates were gathered, and the head-gear of one of these was submitted for the inspection of the moving fingers. It was a unique experience to see this woman, so heavily handicapped and yet possessing the learning of the modern world, in closest touch with the representatives of primitive Africa, who were obviously puzzled and awe-struck by so unusual a visitor.

In course of conversation at table a reference was made to the clicks in the Xhosa language. Miss Keller immediately said, "They are now in Braille." A wish was expressed that she might have the opportunity of examining their voice production, so a graduate teacher—Mr. B. B. Mdledle—came in, in the evening, to make possible the experiment. Miss Keller through her fingers, and under direction by Miss Thomson, examined the position and movement of the vocal organs. It was an astonishing experience to find within ten minutes this woman, who has never heard herself or others speak, distinctly utter each of the clicks. It was also astonishing to hear her later tell the African graduate of her hope that the nations would turn from the military to the civilian use of atomic energy, and so cause large tracts of rock-bound land to be broken up and irrigated; also that she hoped the same atomic power would lead to factories being built in backward countries, so that the inferior races would be put on an equality with the "superior races—so called."

The only public engagement fixed for Lovedale was a service "under the oaks" on Sunday morning. Here a thousand people gathered in Lovedale's open-air sanctuary. Voice amplification had been arranged for, so that Miss Keller's address could carry to everyone present. It must be confessed that her enunciation seems strange at first. Lovedale's students watched with intense interest while Miss Thomson through manual signs kept Helen Keller acquainted with every feature of hymn and prayer. The choir of fifty African voices sang the Scottish Metrical

Psalm, "Ye gates lift up your heads on high." Helen Keller at this point stood with one hand on the organ and with the other kept faultless timing as if she were leading the choir. When the time for her address came, Miss Thomson told something of Helen Keller's life and how her darkness and silence had been penetrated. Then she initiated the congregation into an understanding of Helen Keller's voice by leading her to say simple words. From this as starting point came longer words, like "Johannesburg," "cosmopolitan," "matriculation." Presently all could follow Helen Keller's moving recital, without interpretation, of the Twenty-Third psalm. Thereafter she was led to tell of some of the books that had influenced her, such as the dialogues of Plato and Socrates, some of the writing of Descartes, but, above all others, the Bible. She confessed that her favourite study is philosophy; she loves Greek more than Latin because there is more philosophy in the former. Some students smiled understandingly when she remarked that she was not fond of mathematics! Her address which brought the service to a close was an appeal to use faith for the overcoming of obstacles, faith "that is not confined to the four walls of a room but is as wide as the universe." She declared that her greatest happiness had been found in the service of others.

None who were "under the oaks" that morning will ever forget an experience that was moving, uplifting and wonderful, as if someone had come from another world to converse on life's deepest things. The open-air church, with its gracious associations, has been enriched again by a sacred memory.

Before the party left Lovedale, a gathering of some of the staff and friends met the party at tea in the open-air. Only a few could have personal converse with Helen Keller and her associates, but to all it was a satisfying experience to be in so close contact with one of the notable figures of our age.

R.H.W.S.

The Economics of total Apartheid

Two very instructive articles by a leading South African economist on the cost to the country of total apartheid, which appeared in the *Star* last month, put the matter so convincingly that it is to be hoped that they may reappear in a more permanent form, perhaps with further invigorating douches from the same pen. Accepting, for the sake of his argument, that a reasonable amount of reliance may be placed on the figures for the distribution of our population fifty years hence which were given at the recent conference of the South African Bureau of Racial Affairs, the writer considers first the population movements which will have to be brought about if total apartheid is to be effected, and then turns to the financing of it.

It appears that the population of the Native reserves will be likely to increase, by natural and artificial causes, (i.e. birth and transfers), from three and a quarter to sixteen and a quarter millions. That means that *in fifty years it multiplies itself five times*; whereas the total population of the Union has slightly more than doubled itself in the forty-two years from 1904 to 1946. This would be a growth of population unparalleled in history, particularly for an area already well populated.

The alternatives that this presents are that the reserves must either be greatly enlarged at the expense of the European areas, or must in the short space of fifty years become as closely industrialised as Britain. During this time, as

the inevitable result of total apartheid, the European areas will show a net loss of population and their basic industries will have to contract very considerably, being today dependent for more than four-fifths of their labour on the Natives.

Consideration of the size of the population movements involved and the attendant social and economic disruption make it quite clear that only a totalitarian and ruthlessly directed regime like that of Stalin could possibly carry out total or even near-total apartheid. In a democratic, free-enterprise economy it would be utterly impossible.

There follows the question of the cost of it all in money, (apart from other forms of price-payment). The experience of all other industrialised countries shows that the Native areas will have to provide industries of various kinds for about four million factory workers by 2000 A.D. if life is to go on in a reasonable fashion. Now South Africa has found that for every worker who is to be established in such employment at least £500 must normally be spent on the provision of power, transport, water and other costs external to factory costs. So over the next fifty years £2,000,000,000 will be needed to introduce the industrialisation necessitated by total apartheid. Beyond this there will be the working capital required, for which a very modest average figure will be another £500 per worker. So another £2,000,000,000 will have to be found.

There is more. Present Native areas can never provide the water needed by four-million-worker industry. It will be absolutely necessary to purchase several well-watered areas from the Europeans. (This may, perhaps, not always be quite so impossible as it seems today, for with little or no progress in their industries the Europeans may not need or be able to afford to retain them). On a moderate estimate, if enough water is to be obtained, 'Bantustan' will have to secure pretty much the same area as is found in the Native reserves of today, i.e. about sixteen million morgen. This could certainly not be got for a song, and a study of our river systems indicates that much of it would have to be found in Natal, where the average price today is about £20 per morgen for land in the watered areas. So money will have to be found for a further expenditure of something in the region of £320,000,000.

There will be other costs too, as, for instance, compensation to the Natives who are compelled to leave their homes in the White areas, (to say nothing of corresponding, but larger payments to the transplanted Europeans). But without any reckoning for these, we have to face a bill of not less than £4,320,000,000.

Bearing in mind that White capital can have no part in this without the surrender of the total apartheid idea, does

anybody seriously think that this huge amount can be met from Government money plus foreign capital (there is plenty in India) plus Native money, when the first will be much reduced through the loss of Native labour from White mines and industry, the second will be very shy of such unproved investment, and the third can only be very limited indeed?

And even supposing it is done, at a crippling cost to the Europeans, what then? They will be most disadvantageously faced by a strongly nationalistic 'Bantustan' determined upon sovereign independence, with several times their population and industrial capacity, and developing close relations with powerful African states lying to the north. Does it not become clear that the selfish, un-Christian struggle to maintain the dominance of White civilisation in the persons and privileges of White people will effectively destroy what it is at such pains to preserve, —as, in the long run, selfishness always does. When the day of what-might-have-been is clearly past, to hold to it is neither heroic nor Christian. Indeed, it is both foolish and dishonest. "What I gave, I had: what I kept, I lost."

JESUS OF THE SCARS

John 20. 20.

If we have never sought, we seek Thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn-pricks on Thy brow,
We must have Thee, O Jesus of the scars.

The heavens frighten us; they are too calm;
In all the universe we have no place.
Our wounds are hurting us; where is the balm?
Lord Jesus, by Thy scars, we claim Thy grace.

If when the doors are shut, Thou drawest near,
Only reveal those hands, that side of Thine;
We know today what wounds are, have no fear,
Show us Thy scars, we know the countersign.

The other gods were strong; but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds only God's wounds can speak,
And not a god has wounds, but Thou alone.

Edward Shillito.
(In the London *Globe* 1915.)

An African Potentate

With acknowledgments to the Tsonga Messenger.

THE name of Gungunyane, the Ngoni potentate and tyrant, may no longer be remembered by most South Africans, but at the end of the XIXth Century, it was a well-known one.

Gungunyane was the descendant of Manukosi, one of Chaka's generals, who parted from his master, when sent North to conquer the Tsonga tribes, between Lourenco Marques and the Zambezi. He remained there and established his reign over the conquered people. He was followed by his son, Mzila, and his grandson Gungunyane.

About 1890 this powerful Chief moved from the neighbourhood of Sofala to a few miles north-east of the mouth of the Limpopo, spreading destruction and death on his way. He called his capital Mandlakazi, and it is from there that he scattered terror around him, on many tribes, especially on the Chopi and the Tswa. These peaceful peoples were partly exterminated by the impis of the tyrant; hundreds and thousands of men and women (the older ones), were killed, whilst the young ones, boys and girls, as well as infants, were taken as slaves. These were very numerous at Mandlakazi, as each one of the many wives of the potentate had a certain number of these girls to serve her; the boys were given to the indunas and were incorporated into the armies of the Chief. Even white people were given slaves. Dr. G. Liengme, who has written many interesting pages on his short stay there, received a few of these boys and girls, of which one, at least, is still living at Elim, Northern Transvaal. Another white man, after having spent a few months at Mandlakazi, as agent of Cecil Rhodes, was given a small boy of about four or five years old, when leaving the place to return to the Cape; at first he was embarrassed with such a gift, and as he was riding away on horseback, he manifested this fact to the induna who was presenting him with it, but this man said to him: "Take the boy away, so as not to offend the Chief, then you can throw him out into the bush, when you get tired of him." But the white man did not have the heart to follow this advice and kept his burden for many years.

The story of this dynasty and of the Bangoni is one of authority through violence, of massacres, of cruelties and of slavery. Any one who attracted the displeasure of the Chief was rapidly disposed of; and often it was not himself only, but the whole kraal; men, women and children, even the animals, as in the Old Testament times, were "smitten with the edge of the sword."

Added to this were drink and superstition. How often does Dr. Liengme complain that he was unable to approach Gungunyane because of the Chief being inebriate, and that for days at a time. He says: "The immoderate use of

alcohol by Gungunyane, is not without having a bad effect on his constitution. No black man, any more than a white one, can indulge in drink with impunity. I have not failed to endeavour to make the king understand this."

As regards superstition, the Chief was under the spell of his magicians, as well as any one else in his kingdom, and his ideas were not more enlightened than those of the crudest of his subjects and his fears as great. He once asked the Doctor this question:

"Do you know how to shoot?"

"Yes, I know how to shoot."

"You know how to shoot to kill?"

"Of course, when I aim at animals."

Later on he asked Nwandissa (who accompanied the Doctor):

"Does he possess medicine to shoot well?"

"There is no medicine for that," said the Doctor, much amused, "the only way to shoot well is to learn."

Every Native, is persuaded that the white man has a "medicine for the gun," which leads the bullet just to the right place!

Naturally people trembled before one for whom life had no value at all, excepting his own, and who was directed in all things by his whims and fancies. However, one man was powerful enough to overcome this tyrant. H. Longden, in his book *Red Buffalo*, tells the following story: A certain witch-doctor overshadowed the Chief, who thought that the time had come to get rid of him. He called him to the capital and ordered his guardsmen to take him away, to put him against a tree and shoot him. About an hour or two afterwards, the witch doctor and his executioners reappeared in the Chief's kraal, and he explained to the King that his powers were such that, when the soldiers shot, the bullets fell immediately on the ground, and that is why he was not killed. Gungunyane being very superstitious and credulous, accepted the explanation and allowed the old man to return to his village.

Of course royalty was accompanied by all sorts of manifestations, the first of which were those of the army, which was used for his personal protection and to carry out raids on the neighbouring chiefs; brilliant ceremonies and dances were held. On the eve of war the soldiers were doctored, and great excitement existed when the impis were gathered.

There was too, each year, in February, a great festive season, with dances and drinking, which lasted nearly a month.

And, naturally, the most important occupation the whole year round, was to sit on the judgement seat and examine

the numerous cases brought to the Chief for him to settle. There was also the hearing of the reports from his extended kingdom, having interviews with his sub-chiefs, and calling meetings with his indunas, to discuss affairs with them.

Callers, whether white or black, were forbidden to enter the presence of his majesty, but had to stop in the shade of a tree, at a certain distance from the kraal, until their emissaries had obtained admittance. It was sometimes a lengthy affair. Certain American missionaries are reputed to have waited three months before being notified that the Chief would not receive them. Of course the required presents had to be brought to him to oil the wheels of his goodwill.

In spite of all this power, pomp and haughtiness, there was something very childish about the Chief and all his *makosikazi* (queens). Gungunyane wanted all he saw, and the way in which to incur his favour was to satisfy his desires. Having heard from his indunas, who had been to London to see the Queen, that she rode in a carriage

with rubber tyres and other splendid things, on it he requested of Cecil Rhodes' agent, that, when he returned to Mandlakazi, he should have such a carriage inspanned with four steeds—for him to use in a roadless country! This gentleman was much embarrassed when he had to come back without the request. He brought with him other things, in the hope that the Chief had forgotten, but not at all! the first thing he asked for was this carriage.

Dr. Liengme often complained that the King, his children and his queens, were the greatest beggars imaginable. They came to see him, to see what he had; they asked for this and for that, especially *sope* (liquor.) The Doctor naturally had to refuse, he was not there to satisfy all their fancies.

The end of Gungunyane and his dynasty came in November 1895, when he was attacked by the Portuguese, captured and led to Lisbon, and from there to the Azores, where he died.

F.A.C.

Sursum Corda

By E. Lynn Cragg, B.A., B.D.

Psalm 14: 1. *The fool hath said in his heart 'There is no God.'*

THERE are those today who would say "The intellectual says there is no God; only the fool believes in Him." Yet when we consider the law and order of the world, the intricate conditions of living creatures and their environment, the plan and purpose running through this complex world, the evolution of life and mind, it does seem rather foolish to say that all this, including our own minds and spirits, is just the product of atoms and physical forces without any directing Mind behind it. Can mind arise from mindless and lifeless matter without some directing, purposive Mind? Is the universal belief of mankind in the spiritual and supernatural, all the urge to seek after something more than this world, one great illusion? Were the Hebrew prophets whose passion for righteousness was based on their belief in a righteous God, and Jesus Whose whole life and teaching were permeated with the certainty of God, mistaken? Surely it is of the nature of a fool to trace the whole world and its religions and its greatest and noblest man, to the operation of mindless matter and force.

But when the Old Testament speaks of a fool it does not mean an intellectually ignorant or stupid man, it means one who is morally corrupt and perverted, an evil man. We might, adopting the familiar English contrast, interpret our text "The knave hath said in his heart: 'There is no God.'"

That is not to say that all who doubt or deny God are morally bad. There are many things in intellect, and in

life which cause men to doubt. Yet it is a well known fact that our beliefs and disbelief are seldom based on purely rational grounds, but are often determined, perhaps unconsciously, by emotion, desire, or moral factors. The great American psychologist William James wrote a famous essay on *The Will to Believe*, in which he argued that our attitude to the vital issues of life, its meaning and purpose, religion, God, is determined not by reason but by an act of will, a choice. We weigh the reasons for or against this or that belief, and then we cast our vote, we make our choice on one side or the other.

Robert Browning has put the same thought into the mouth of one of his characters—

"Like you this Christianity or not?

It may be false, but will you wish it true?

Has it your vote to be so if it can?"

There is a case quoted in the text books of a Sunday School teacher who became an atheist. He read all the books on the subject and could marshal all the arguments, but when his mind was probed it was found that the real reason of his change of belief was that the girl to whom he had been engaged had eloped with a fellow Sunday School teacher. His resentment and hatred of his rival found expression, unconsciously as far as his mind was concerned, in rejection of their common belief.

When intellectual doubts and unbeliefs are investigated it has often been found that beneath the rational arguments

there is some moral factor, some resentment, some sin or evil habit which a man does not want to give up, some unwillingness to accept the authority of God and surrender to His will. Is it because we want to escape from God, to evade our responsibility before Him, to put Him out of our life, that we find, consciously or unconsciously, intellectual reasons for holding that He does not exist?

Men proclaim that there is no such thing as human freedom and profess to base their denial on science, though it is not really scientific to deny the experience and testimony of the mind to its own freedom. How comforting and convenient it is to believe we are not free and therefore cannot help our sins and failings, (though the judge to whom the criminal made such a plea would be justified in making the obvious retort "I also am not free and therefore I cannot help punishing you.") Is it the desire to shake off moral responsibility, to ignore conscience and do what we like which makes us find reasons for declaring that we are not free?

We doubt or deny the divine claims of Jesus Christ, yet there is nothing unreasonable in the belief that God in His love to man should become man and dwell among us to reveal Himself and save mankind from sin. Is it because we dare not or will not face the challenge of Christ that we find reasons for denying His claims?

Yet when the fool (or the knave) says "There is no God," he may not mean to deny that God exists. What he really says in his heart is, in the words of another psalmist, "How doth God know?" or in the words of the prophet, "The Lord will not do good, neither will He do evil." God does nothing, He is aloof and remote from men, He does not care what I do, He does not see me, so I can ignore Him. There may be a God, but He does not count.

Complete intellectual atheism is not very common;

this practical atheism, which professes to believe in God but ignore Him in practice, is more common and more dangerous. It is found even among professing Christians. It is the evil of our so-called Christian civilisation which, professing to believe in God, devotes itself to the gods of wealth, nationalism and race.

There are many who turn to God in sickness, trouble and death, but for the rest of their lives ignore Him. Ask them, "Do you believe in God?" and they will answer, "Of course." Yet their whole lives are devoted not to seeking to know and do the will of God, but to the pursuit of wealth, pleasure, happiness, success, their own ambitions and self-interest. These are their real gods, on which they have set their hearts and to which they devote their lives. They profess to believe in God, but they live as if God and His laws do not matter; it is these material things which are of real importance. Their belief is of the head alone, not something by which to live. God's in His heaven, but I need not worry about Him on earth. We may accept the creeds and confess that Jesus Christ is the Son of God, yet treat His words as if they do not matter, and refuse to give Him the place and authority of God in our lives.

If you doubt the reality of God or profess to disbelieve in Him, search your hearts whether beneath the scientific and philosophical reasons for your disbelief there may not be some moral reason, some desire to escape from His control, some reluctance to accept His authority, some cleaving to sin or to your own will. If you profess to believe in God, search your hearts whether you believe in God with the head only, while in your heart and life you are saying "There is no God," ignoring Him, refusing to accept His authority and giving your service to the other gods.

Education for World Citizenship

(From an address to Teachers by Mr. Jaime Torres Bodet, Director-General of UNESCO.)

IN the last resort it is the statesmen who must gradually train the leaders of the new world. It is their duty to teach governments and peoples to act according to moral principles instead of blind instinct, so that clashes of interests may give way to sincere co-operation. It is their duty to work for the building of international institutions capable of ensuring that peace, equality and justice prevail in political and economic relations. In short, it is their duty to create the conditions that make for peace—a term implying not merely the absence of hostilities but the full development of the highest powers of individuals and societies.

However, such machinery for world government would be delusive unless it were backed up by corresponding

preliminary work to educate human beings to accept these laws, to maintain this justice and to live this peace. In my belief, the degree of justice in any country is strictly equal to its citizens' sense of honour. We cannot hope for a peaceful world until the majority of human beings are peace-loving, peace-making. It is your mission, as teachers, to train men how to live in the type of world to which the peoples aspire.

Those teachers who have accepted this mission must work as pioneers, as teachers doubtless have in all ages, though the modern world makes specially heavy demands upon them. They may have more allies against ignorance and more technical facilities than in the past; but they stand alone in their fight against the blind acceptance of

catch words, stereotyped views and prejudice. When, if not at school, can we stamp out racial hatred, class bitterness, suspicion between one region and another, or aggressive nationalism? Not many years ago, we witnessed the almost criminal belief of millions of men and women in the absolute superiority of their culture, their party, their language, their "race." Unfortunately, we have only to look around us today—even, at times, to search our own hearts—to find those same ideas subsisting. If such convictions, which, as we know, are absorbed at an early age, have firmly captured the minds of adolescents by the time they leave school, to what other teachers can they turn to shake them off? Though we may have every confidence in the impartiality of the press, film and radio, and in their concern for the public welfare, the school must obviously assume prime responsibility for the emancipation of the mind.

There is an immediate, positive counterpart to this pioneering work. While correcting the instinctive thinking habits of the narrow sect or ethnic group, the school must train its pupils to regard themselves as members of the community of human beings—a far wider unit than their nation and deserving of greater loyalty. The teacher gradually brings the child to realize that he belongs to the world as a whole, and not to one part of it only, that his cultural heritage has been handed down to him by a score of peoples, that his spiritual forebears come from the four corners of the earth, and that world history—and not the traditions of his home locality—explains the world in which he must henceforth live and work. In this age when men all over the world, with their divers traditions, beliefs, potentialities, are in very truth committed, for better or for worse, to tread the same road, the teacher has a unique opportunity to inculcate in the young a sense of solidarity, which should prove to be a matter of common sense.

It may be that the syllabuses laid down for each particular class or subject will provide the teacher with sufficient material for drawing his pupils away from aggressive ignorance and awakening in them the desired awareness. Even so, there must be a breadth of perspective for which the syllabus does not always allow. But your aim is to go much further, to make your teaching practical and of lasting effect. You feel that the imparting of knowledge and principles, vital though it be, is not enough in itself, it must be followed by character training and practical guidance for living. In fact, respect for one's fellowmen is an attitude of mind and not an abstract concept. Solidarity implies action: he who realizes his kinship with other human beings must also accept responsibility for them. You will probably not find teaching of a "sense of responsibility" included in any educational curriculum; but it is high time, nonetheless, that it was taught.

We cannot close our eyes to the fact that there are large numbers of our contemporaries who have apparently been content to forego all rights and freedom in this respect. Their attitude towards both the evils that have befallen them and the disasters now threatening them is all too often one of bitter fatalism; the slightest struggle discourages them. Oppression and terror they regard as mysterious visitations of some unknown, implacable deity; with the result that they accept war in the same spirit of hopeless resignation as their ancestors viewed the approach of the plague—as an insensate catastrophe, which, as it is beyond man's understanding, he makes no attempt to prevent. There are today millions who, as they read their newspapers, never grasp that the events recorded affect them personally. Progress? Of course they believe in it, are prepared to honour it, but as spectators only; it is a phenomenon with which they have no connection. They watch the march of time, applauding in the rear and awaiting the day when, maybe, it will crush them. Because they think themselves powerless, and hence absolved of all responsibility, they are clearly renouncing their most precious rights; and they are, at the same time, helping to turn the world into a battlefield for anonymous powers, so forging with their own hands the chains of their enslavement.

It is encouraging to know that there are increasing numbers of teachers prepared to proclaim these truths, which, only a short time ago, were regarded as elementary: to proclaim the fact that progress and decadence depend neither on chance nor on a tyrant's whim, but that man himself, in the final analysis, is master of his own destiny. It is not true that war is inevitable although the majority of men desire peace; or that the peoples are necessarily condemned to injustice, ignorance and slavery although the majority desire justice and freedom. But it is true that the power of the peacemakers is compounded of the will to peace of millions of individuals; and that everything depends on the energy and faith of each one of us. It is also true that, real though our power is, it is in constant danger of being betrayed. We must recognize our power and defend it. Each man must be vividly aware of his right to freedom; this in itself contributes to increase the sum total of freedom in the world.

If education succeeds in imparting this sense of solidarity we may be confident that there will soon be sufficient people ready to work, in peace, for the age-old but as yet unattained ideal of civilizing the world. And these people will be neither partisans nor robots, but simply human beings. Their work will consist not merely in external progress, in construction and machinery, but, first and foremost, in their attitude of mind. They will advance, not in armed units, preceded by a blare of propaganda, but in small groups, at first unnoticed amidst the crowd.

This is how the work has been begun already, how you have begun it; a small group, undaunted by the arduous task ahead, training other groups. For history teaches that all the great, noble and far-reaching achievements in the world have been attained by people using this means and inspired by the unshakable belief that truth will triumph over falsehood, faith over death.

Our Readers' Views

A GLOOMY FORECAST

To the Editor, *The South African Outlook*.

Sir,—In your April number you have a note entitled "A gloomy Forecast" in which you state that "in a record budget the Health Vote is down." I write to correct that statement, due in the first instance to a misunderstanding of the printed Estimates. In former years there were two Votes relating to health—Health (Union) and Health (Union): Hospitals and Institutions. The former Vote included Housing, which this year has been placed in a separate Vote. If the three Votes for this year are added together they exceed by more than quarter of a million pounds the two Votes for last year. I may add that a considerable portion of the increase is due to increased provision for tuberculosis services, and that I anticipate further substantial provision will be made on the Additional Estimates towards the end of the financial year.

Over and above the foregoing provision for expenditure from Revenue Funds there is provision for capital expenditure, from Loan Funds, of some £80,000 this year on new or improved T.B. accommodation. The Loan Estimates reflect accepted further commitments, in respect of capital expenditure on T.B. accommodation, of £28,000 at Kimberley (for Coloureds), £189,000 at Durban (predominantly for non-Europeans) and £324,000 at Umtata (entirely for Natives). As you are no doubt aware, over £200,000 has already been spent at Umtata.

I can assure you that both the Minister of Health and his Department are doing everything possible, within the limits of the resources available, to combat tuberculosis. The resources required are not only monetary, but include also increased production of protective foodstuffs, wiser use of foodstuffs available, and an increase in the number of nurses willing to serve in tuberculosis hospitals. In each of the last three categories there is considerable room for self-help on the part of Europeans and non-Europeans alike.

I have the honour to be, Sir,

Your obedient servant,

G. W. GALE,

Secretary for Health.

(We regret that we had followed an incorrect reading of the Estimate of the Department of Health and are most grateful to the Secretary for putting us right, as also for giving us this very encouraging information about the various large expenditures contemplated for this year.)

New Books

Family Income and Expenditure in a Ciskei Native Reserve, by Professor D. Hobart Houghton and D. Philcox. (A reprint from Vol. 18, No. 4. *The South African Journal of Economics*, December 1950).

We reviewed the first pamphlet of the Keiskama Hock Survey sponsored by the National Council for Social Research in June, 1950. The present pamphlet is as fascinating as the last, though consisting largely of so-called "dry" statistics and diagrams. The survey was for the year 1949, and was undertaken by five field-workers all of whom were Xhosa-speaking Africans.

A curious feature of the review of the income and expenditure of the 260 families is that the latter nearly always exceeded the former—due probably to a reluctance to disclose full income. In the income returns there was one startlingly frank entry "Money stolen, £4 10s 0d!"

It is interesting to anyone with a knowledge of missionary history to note that "Burnshill seems to be the most progressive village—better housing, better clothing, and on the whole better educated."

The conclusions reached are enlightening—the general poverty and low standard of living; the wide range of incomes between the few comparatively well-to-do and the many in abject poverty, the extremely low productivity of farming, yields of maize being as low as 30 lbs. per acre; the dependence on remittances from immigrant labourers. The general picture is of a district which is a distressed area; yet it is a district of potentialities—a beautiful valley enclosed by mountains with rainfall relatively high, and well wooded—at present exhibiting the well-known cycle of poverty perpetuating poverty.

The authors recommend "the introduction of a more diversified economy and a fundamental re-organisation of the whole system of land tenure and land use" in any attempt at rehabilitation.

Only three families, or 1.4%, had an income of over £100 per annum; 53.6% had incomes of between 5/- and 20/- per week; and 9.2% had an expenditure of 5/- per week. One widow in this last group, with three children at home, had an income in cash and kind of £6 2s 11d and an expenditure of £10 18s 4d per annum. At the end of the year she was £8 in debt. Her comment makes one think—"All last year is very hard through no food. I can only say that if my Lord God had not opened the

hearts of my neighbours we would have been in a very bad condition. They always gave us something to eat."

When the Survey is complete and the results published, the work should prove of great value to all with the interest of South Africa at heart. E.D.R.

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Luther's Progress to the Diet of Worms, 1521, by Gordon Rupp. (S.C.M. Press, 109 pp., 9/-).

Mr. Rupp is tutor in Church History at Richmond College, Surrey and an accepted expert on Luther. "I have tried" he writes in his introductory note, "to concentrate on a positive presentation. One learns that the most elderly and grubby libels continue to circulate long after they have been met at the exact level of scholarship, and there is comfort in the knowledge that Luther is beyond gunshot of them all. . . . The great discoveries and most exciting monographs of the last thirty years have concentrated on 'The Young Luther' and it is here that for English readers the tale must be told anew. . . . The truth about one of the greatest Germans may be of value for the healing of the nations. The truth about the greatest Lutheran must concern the mending of the Church."

Mr. Rupp's book may perhaps be best described by borrowing one of his own phrases: it is certainly an "exciting monograph," dealing in a manner at once vivid and scholarly with the years of preparation which led on to the succeeding years of achievement. How very great this was let our author remind us.

"Compare the list of those who in England must do a work comparable with his. He gave the people their open Bible, was to them what Tyndale, Coverdale and Rogers were to us; if anything, his German Bible was more important. He could shape a liturgy as well as Thomas Cranmer, though he did not fall into our error of abolishing that variety on which the continuing life of liturgy depends. Luther wrote a classical catechism which has really no parallel in English (for even the Shorter Catechism hardly survives its magnificent opening lines). He was as great a preacher as Hugh Latimer, and his sermons had effect comparable with the Book of Homilies. For a collection of hymns like his, England had to wait until Isaac Watts. His commentaries and theological works have never been fully explored, let alone exhausted. We remember how John Bunyan got hold of Luther's *Galatians* and said, 'I found my condition in his experience so largely and profoundly handled as if the book had been written out of my heart,' and how the reading of Luther's preface to the Romans was the occasion of the evangelical conversion of John Wesley. Luther did in twenty years almost single-handed what it took six notable Englishmen the span of two centuries to accomplish: besides that which came upon him daily, the care of the churches, the fighting against Popery and the fanatics, the forming of a

community world-wide and recognizably his debtor. This is to say nothing of his great services to education, and church music, and a dozen other weighty matters."

The book looks back to the years under consideration, but it does not linger in the past; it sees in the story of Luther a strong challenge for our own days. "Now Protestants must be occupied with nothing less than the Reformation of the Reformation. The characteristic language, forms, institutions, disciplines, which began four hundred years ago, have come to the end of their journey, as evangelical and pastoral vehicles, however imperishable their value to the trained and instructed within the household of faith. If our gospel is to come home to lost, secular revolutionary man, the Churches of East and West, Catholic and Protestant, must face the need for creative and drastic change. Within our lifetime new forms of Christian existence may need to arise as different from those of the past as the world of modern Protestantism differs from that of the latter Middle Ages. Here Luther would encourage us. 'For what, I ask,' he said, 'is not new that faith does?' Luther bids us look beyond Ecclesiastical Man, even in the guise of prophet and reformer, to the inspiring prospect of history as the royal progress of the Word of God, going forth conquering and to conquer."

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The Gospel of God, by Anders Nygren, (S.C.M. Press, 104 pp. 6/-).

Anders Nygren was professor of theology and ethics at the Swedish University of Lund for more than twenty-five years. In 1947 he became head of the Lutheran World Federation, in which capacity he has travelled in various countries, including South Africa. Many of his books are highly prized. In the Church of Sweden when a man is appointed to the office of bishop it is customary for him to send a pastoral letter to his diocese, and this book is Bishop Nygren's episcopal letter to the clergy of the diocese of Lund, with a few minor personal and local omissions. In it he opens his mind in a natural, thinking-aloud fashion about the Gospel which has been entrusted to the Church and of which its ministers are the heralds. The result is a little book which is full of helpfulness and is doubtless a special treasure on the shelf of many a minister in Sweden, and as it may now easily become, in the English-speaking world. "For us as ministers in the Church of Christ" he writes in a typical passage, "God has so ordered it that we do not need to stand in the centre. It is not from out of ourselves that we are to draw in our preaching. No power is laid in our hands. No special qualifications render us equipped as spiritual leaders. The one thing which has been given to us is the Gospel, but a Gospel of which it can be said, in that word's truest meaning, that power dwells within it."